

Analysis of Leisure Time Activities of Syrian Children in Turkey as an Adaptation Process

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Abstract

Leisure is one of the important discussions among immigrants. Leisure time activities also carry importance for migrant children. These activities establish bridge between a migrant's own culture and the new country and help development of a new cultural understanding. Most of the Syrian children currently attend Temporary Education Centers in Turkey. The aim of this research is to evaluate the leisure time activities of Syrian children attending Temporary Education Centers. The qualitative research method was used in this study. The participants consist of 29 Syrian children. Findings show that most of the children live their own culture in a low-education and low-income household with several children. It was found that they mostly spend their times by attending Quran course, reading Arabic books and watching Arabic TV channels. These children read Turkish books, watch Turkish TV channels and do homework at the least in their leisure times. Implications for further research are also discussed.

Keywords: Leisure time, Syrian children, adaptation process, Temporary Education Center, Turkey.

1. Introduction

Due to the civil war that broke out in Syria in 2011, a large number of Syrians had to leave their country. Approximately 14 million Syrians took refuge in neighboring countries due to the war. The effective role of different factors in the country caused continuation of the war and it is still not possible to speculate about the end of the war in Syria (Kara, 2016). Syrians migrated to Turkey, Lebanon, Jordan, Egypt and Iraq during this process. Although Turkey received migration previously like other countries, it has been affected by the migration from Syria. Turkey granted "Provisional Protection Status" to each Syrian as a part of its Open Door Policy. Though not definite, it is believed that approximately 3 million Syrians live in Turkey today and 1.28 million of them are children. The number of children at school age is around 870 thousand, and 490 thousand of these children are enrolled in schools. The number of Syrian births in Turkey is 200,000. Having previously taken measures for providing basic needs such as life and safety, accommodation, food and clothing, Turkey has begun to seek long-term policies regarding Syrians due to the increasing Syrian migrant population. While some of the Syrian children currently attend public schools, 331,000 children attend Temporary Education Centers (TEC) with the contributions of UNICEF (HRW, 2015; UNICEF, 2017).

TECs are types of centers which offer education in Arabic language according to the Syrian curriculum covering primary and secondary schools for Syrian children and youth at school age. The curriculum followed is the one followed in Syria. The subjects such as Bashar al-Assad and Baathism and the statements supporting Syrian regime included in textbooks are removed by the Ministry of Education of Syrian Transition Government. There are 9,504 voluntary Syrian teachers working in TECs. In other words, Syrian children are educated by Syrian teachers using Syrian curriculum in TECs. It is observed that children with no hindrance of attending a public school rather prefer attending TECs. The underlying reason is that the language of instruction in TECs is Arabic and the curriculum followed is that of Syria (HRW, 2015). MoNE (Ministry of National Education) assumed the responsibility of coordination and supervision of these education services. UNICEF (United Nations International Children's Emergency Fund) and UNHCR (United Nations High Commissioner for Refugees) provide technical and financial support. TECs are located particularly in nineteen provinces with large Syrian population.

The schools teach new culture and corroborate the process of acculturation. The school environment and the norms at school, and values, and support facilitate adaptation of migrant children to the new country. The most prominent feature of education is its impact on social communication which a migrant can establish in the country of migration. Education enables migrants to mitigate the risks they may encounter in the host country through communication. The individuals a migrant meets during his education and their number are important for a migrant to establish a communication (De Jong, 2000). Another significant aspect of education for migrants is that education makes their adaptation easy to new country (Tubergen & Werfhorst, 2007). Another important aspect is that racial discrimination and prejudice against migrants can be minimized through education (Finch, Kolody & Vega, 2000). The studies emphasize that migrant children need education when adapting themselves to the new environment. One of these needs is the requirement to learn the language of the new country (Toppelberg & Collins, 2010). Therefore, the school environment plays a significant role for learning a new language and adaptation to a new culture. Learning the language of the country of migration, which is termed as

language socialization in anthropology, offers migrants the chance to join and be a member of a group in the new country (Kulick & Schieffelin, 2004; Watson-Gegeo, 2004). Another factor that requires education is cultural conflict. The values and beliefs held by a migrant child lead to cultural conflict in the new country. Adaptation to a new culture requires huge effort for the migrant children who have experienced their own culture in their families (Garcia-Coll & Magnuson, 1997; Hovey & King, 1996). Adaptation of migrant children attending TECs to Turkey appears to be quite challenging even if they attend a school since the school they attend does not fully represent the features of the school they left behind. Because the children continue to live their own culture in their new country, they do not know culture of new country and thus are isolated from the social features of the new country because of not attending a school where they can acquire social skills.

Another factor apart from school in terms of adaptation of migrant children to the new country is about how they spend their leisure time (Walker, Halpenny & Deng, 2011). Leisure time can be defined as the time remaining once the children fulfill their school obligations (Trainor, Delfabbro, Anderson & Winefield, 2010). Leisure time is an important part of human life, and plays vital role in psychological, cognitive and physical development of children and youth (Geidne, Fredriksson and Eriksson, 2016). Leisure time activities involve any activity the children and youth engage in during their leisure times outside their school-oriented studies. Leisure time activities offer children opportunities for new activities by assigning them different social roles. Besides, they provide the grounds for developing several life skills such as coping with and resolving conflicts, and tolerant and democratic behaviors, mutual respect and liberal behaviors (Opic & Duranovic, 2014). Further to the education they receive at school, children also acquire skills such as socioemotional development, and joining a group and sustaining friendship, and gaining required career understanding for employment, and critical thinking, and problem solving, and assuming responsibility (Stodolska, 2000). Leisure time activities are divided into four categories: school studies and homework, and watching television and listening to music, and out-of-school learning activities, and playing games (Larson & Verma 1999). Each of these categories leads to a different development and socialization experience of the children. Yet, parental characteristics of children define in which category they would be predominantly involved. The children of families with high socioeconomic status focus their leisure time activities heavily on learning new things, while the children of families with low socioeconomic status usually prefer watching television or playing games and walking outside in their leisure time (Leversen, Torsheim & Samdal, 2012).

Leisure time activities also carry importance for migrant children. These activities establish bridge between a migrant's own culture and the new country and help development of a new cultural understanding (Tirone & Goodberry, 2011; Kim, Heo & Kim, 2014). Thus, it becomes easy for the children to explore the new environment and culture and learn the language of the new country and establish communication with the people around (Heo & Lee, 2007). Leisure time activities not only facilitate in-group and intergroup relations but also provide a sense of familiarity with the new culture, and help preservation of desired cultural elements (Stodolska, 2000; Stodolska & Livengood, 2006). Migrant children are unable to make use of their leisure time due to two fundamental reasons. The first is that there are certain restrictions which challenge healthy development of migrant children (Zhou, 1997). These restrictions mostly stem from migrant parents' inability to provide sufficient finances for the social activities for the children outside home (Van Hook, Brown, & Kwenda 2004). The second is that migrant parents believe that it is not proper for their children to spend time outside home according to their own social culture (Larson & Verma, 1999). Consequently, many countries receiving migrants arrange leisure time activities to ensure adaptation of migrant children to the country (Leversen, Torsheim & Samdal, 2012).

Leisure time activities of migrants have been a matter of migration studies for the last half century. Particularly, the impact of leisure time activities in the country of migration on adaptation process is investigated. There are also various scientific studies in Turkey involving leisure time activities. However, there is no study on how adult migrants and migrant children arriving in Turkey from other countries spend their leisure time. Adaptation of migrants to Turkey is much of a concern for themselves as it is for the citizens of the Republic of Turkey. The aim of this research, in the framework of such concern, is to evaluate the leisure time activities of Syrian children attending TECs. Answers shall be sought to the following questions under this aim:

1. How do the children attending TECs spend their time except the weekly school hours?
2. How do the children attending TECs spend their weekend?
3. How do the children attending TECs spend their winter and summer holidays?

2. Method

2.1. Design

This research was designed as a phenomenological study on how Syrian children who are provided education in TECs spend their leisure time. This design was preferred since phenomenological approaches focus on how any individual or group experience is interpreted and how this meaning is conveyed (Patton, 2014). The qualitative research method was used in this study.

2.2. Participants

The participants consist of 29 Syrian children who attend TECs in central Ankara province. Therefore purposeful sampling method was used in the study. Homogeneous sampling method was used to create the study group. This method seeks to define a distinct subgroup by creating a small and homogeneous group.

Table 1. Demographics of Participants

Variables	1	2					
Gender	Male	Female					
	n 9	20					
Grade	2	3	4	5	6	7	8
	n 4	1	4	8	6	3	3
Education year of mothers	0-5 years	6-10 years					
	n 18	11					
Education year of fathers	0-5 years	6-10 years	More than 10 years				
	n 16	9	4				
Mother's knowledge of Turkish	Knows	Intermediate	Does not know				
	n 2	11	16				
Father's knowledge of Turkish	Knows	Intermediate	Does not know				
	n 8	19	2				
Mother's employment status	Works	Does not work					
	n -	29					
Father's employment status	Works	Does not work					
	n 27	2					
Number of siblings	1-3	4-6	7-10	11-15			
	n 5	22	1	1			
Speaking Turkish at home	Spoken	Not spoken	Sometimes				
	n 2	25	2				

Twenty-nine Syrian children attending TECs in central Ankara participated in the study. Nine of these were male and twenty were female. Two children attend fourth grade, and one attends third grade, and four attend fourth grade, and eight attend fifth grade, and six attend sixth grade, and three attend seventh grade and three attend eighth grade. Eighteen of children's mothers have an education background of 0-5 years, while eleven have 6-10 years. Sixteen of children's fathers have an education background of 0-5 years, while nine have 6-10 years and the other four have more than 10 years. Sixteen of the mothers do not know Turkish, while eleven have intermediate level of Turkish knowledge and two know Turkish. Two of the fathers do not know Turkish, while nineteen have intermediate level of Turkish knowledge and eight know Turkish. All mothers are housewives. Two of the fathers do not work, and twenty-seven work. The fathers mostly seek employment as workers to provide for their families. Apart from these, one of the fathers works as a driver, and another as a plumber. Five children have 1-3 siblings, and twenty-two have 4-6, and one has 7-10, and one has 15. The child with 15 siblings has a polygamous father. Turkish is spoken in the home of two children, while sometimes spoken in the home of two, and not spoken in the home of twenty-five. In the homes where Turkish is spoken, the parents know Turkish.

2.3. Data Collection Instrument and Data Collection

The data in this research were collected using a semi-structured interview form. The form was given its final shape after receiving the opinions of the field professionals of education management in order to ensure internal validity (Patton, 2014). The interview form asked the participants how they spend their "out-of-school time during the week" and "out-of-school time at the weekend" and "summer and winter holidays" along with their demographics in the framework of the objective of the study. In qualitative studies, hearing the views of participants as well as looking into other data compliant with the objective of the study makes a significant contribution to enhance the validity of the research. Thus, research on what activities migrant children do in their leisure time were reviewed before starting the interviews.

The interviews were conducted with the children by the researchers between September 15th, 2016 and January 30th, 2017. Appointments had been made with the parents before the interviews and they were informed about the purpose of the study and the process of interview. Since the children did not know sufficient Turkish, the services of an interpreter with Arabic as the mother tongue and involved in education in Turkish in Turkey were used. During the interviews, the questions on the form were put to the children, and when the replies were

insufficient, the questions at the end of the form were asked. This sought to obtain in-depth information from the children. The interviews with the participants were recorded by taking notes. Attention was paid to points such as being impartial and not using gestures in order to avoid affecting the participants during the interview. Care was exercised to ensure that the participation of the children was voluntary (Patton, 2014). The research method was explained in detail in order to ensure its external validity. In order to hide the identity information of the children whose views were heard in the research, coding was utilized. Accordingly, the abbreviation [F] was used for the females, while [M] was used for the males, and a numeral was assigned for each participant. In order to avoid negative impact and to ensure the reliability of the study during the interviews, the interviews were conducted in a setting where there were only the researchers, parents and their children. The data collected were summarized and presented to the participants for confirmation. The conformity of the findings to the conceptual framework was checked in order to ensure the internal validity of the study.

2.4. Data Analysis

Content analysis was used to analyze the views of the participants on their leisure time. Content analysis is one of the significant techniques with frequent use particularly in social sciences and seeking to present the problem in a systematic and impartial fashion. In analysis, the raw data were first identified, and then common points were found in the responses given and then codes were created. Themes were identified through the codes, and then subthemes composing the themes were identified. Afterwards, the frequency of the data was added into the themes and subthemes identified. Moreover, the raw data were evaluated by education management professionals and four children outside the study group in order to enhance the validity, and it was concluded that the data obtained could be tested in similar environments.

3. Findings

As a result of the content analysis, leisure time activities by the participants were examined by dividing them into themes.

3.1. Findings regarding Syrian children's spending their leisure time during the week

Table 2 shows the activities of participating children in their leisure time during the week according to the themes.

Table 2. Syrian children's leisure time activities during the week

	Themes	Subthemes	f
	Indoor activities	Doing homework	3
		Reading a Turkish book	1
		Reading an Arabic book	6
		Watching an Arabic TV channel	6
		Watching a Turkish TV channel	2
		Helping the mother	4
Total			22
Leisure time activities during the week	Outdoor activities	Playing games	6
		Attending Quran course	2
	Total		8

The leisure time activities during the week of the Syrian children receiving education in TECs were examined under two themes: "indoor activities" and "outdoor activities". According to the data obtained, Syrian children spend their leisure time at home during the week in general. The reason why they do so might be that the school time is during the afternoon and thus they attend school on half-day basis. Syrian children mostly spend their time at home reading Arabic books and watching Arabic TV channels. It is also understood that the girls help their mothers in doing the house works. Syrian students spend their leisure time at the least by reading Turkish books and watching Turkish TV channels. Considering the features of these students, it is quite normal that they watch Arabic TV channels in a house setting where Turkish is not spoken and they read Arabic books attending a school providing education in Arabic. Nevertheless, the number of the students doing their homework during their leisure time is low despite attending the school. Syrian children spend their leisure time during the week by playing outdoors and attending Quran courses. It is striking that the children spend their leisure time from morning to the noon by learning Quran instead of doing homework and engaging in a Turkish activity. The children only have the leisure time from morning to the noon to learn Quran. The children play outdoors with other children of non-Turkish origins. The expressions of some participants about their leisure time activities during the week are provided below.

"I am studying to be a memorizer of Quran. I recite Quran in the mornings. I repeat frequently." [M2]

"I watch TV. I watch Arabic Syrian channels. We do not have other channels. My father does not watch Turkish

channels. I watch "Ben-10" in Arabic." [F4]

"We play "Dobancare". I have a Syrian friend but I have Turkish friend named Ali but I am cross with him, because we had a fight." [F9]

"I study my classes from my Arabic textbooks. I do not read much apart from my textbooks. There are stories in the textbooks." [F5]

"I mostly help my mum at home. We make the beds. We set the table." [F17]

"I read the story book Land of Fairytales. It is in Turkish" [F18]

"I watch TV. I like the film Elif a lot. Because Elif gets very sad." [F12]

"I attend Quran education in the mosque early in the morning." [M7]

"I read a fairytale book in Arabic." [E5]

Five of the Syrian children told their wish to have a bike during the interviews and said, "I would ride bike if I had one".

3.2. Findings regarding Syrian children's spending their leisure time at the weekend

Table 3 shows the activities of participating children in their leisure time at the weekend according to the themes.

Table 3. Syrian children's leisure time activities at the weekend

Weekend leisure time activities	Themes	Subthemes	f
	Indoor activity	Watching an Arabic TV channel	10
		Reading an Arabic book	4
		Reading a Turkish book	3
	Total		18
	Outdoor activity	Playing games	5
		Going for a trip with the family	9
		Attending an Arabic course	4
		Attending Quran course	6
	Total		24

The leisure time activities at the weekend of the Syrian children receiving education in TECs were examined under two themes: "indoor activities" and "outdoor activities". According to the data obtained, Syrian children spend their leisure time at the weekend rather outdoors. They spend their leisure time at the weekend outdoors going for a trip with their families, attending Quran courses, playing games and attending Arabic courses. The outdoor leisure time activity is mostly going for a trip with the family. Syrian children rather watch Arabic TV channels in their leisure time at home at the weekend. They do not engage in activities in their leisure time at the weekend such as doing homework and showing interest in Turkish. It is noteworthy that the children tend to learn Arabic rather than Turkish. There are fewer children who read Turkish and Arabic books at home at the weekend. Syrian children's weekend activities are similar to their activities during the week. The expressions of some participants about their leisure time activities at the weekend are provided below.

"We went to Altinpark and the park next to the Safak Mosque. I do not know its name. I went to Ulus. There were Turkish and Syrian friends there. A Turkish child asked me who I was. I liked swings and chair swing ride. We played with other children." [M6]

"I watch TV. I watch Arabic channels. We have Arabic channels at home." [F6]

"I attend a course. It is on Arabic and Quran." [F11]

"I recite Quran and perform prayers." [M8]

"I read Arabic story book, Cinderella. I read Turkish reading and writing books. I do not have many books apart from these." [F10]

"I had a Turkish friend called Dilek, from Cankiri province. We would always play hopscotch together. She was a nice friend, and we never had fights. We had first arrived in Cankiri, and I met her there, but I do not have any Turkish friend here." [F15]

"I want to work but I could not find a job. They do not employ me since I am young." [M3]

3.3. Findings regarding Syrian children's spending their leisure time during summer and winter holidays

Table 4 shows the activities of participating children in their leisure time during summer and winter holidays according to the themes.

Table 4. Syrian children's leisure time activities during summer and winter holidays

	Themes	Subthemes	f
	Indoor activities	Watching an Arabic TV channel	27
Total			27
Leisure time activities during summer and winter holidays	Outdoor activity	Attending an Arabic course	11
		Attending Quran course	13
		Visiting relatives	7
		Going for a trip with the family	2
		Working	4
		Total	37

The Leisure time activities during the winter and summer holidays of the Syrian children receiving education in TECs were examined in two themes: "indoor activities" and "outdoor activities". According to the data obtained, Syrian children spend their leisure time during the winter and summer holidays rather outdoors. These include attending Arabic courses, attending Quran courses, visiting relatives, going for a trip with the family and working in a workplace. The children mostly attend Arabic course and Quran course during the winter and summer holidays. It is noteworthy that the children did not tell that they played games during their winter and summer holidays, and that some wanted to work in a workplace. Another salient finding is that these Syrian children do not engage in any Turkish activity indoors and outdoors. They do not read Turkish or Arabic books during winter and summer holidays. According to this finding, it can be said that the children do not read books when they are not under their teacher's control. Also the fact that they only watch Arabic TV channels at home is another significant finding. These Syrian children predominantly watch Arabic TV channels, attend Arabic course and Quran course during the winter and summer holidays. The statements of some participants about their leisure time activities at the weekend are provided below.

"I rather watch TV. I attend course. I attend Arabic and Quran course." [F2]

"We visit my uncle and aunt. We went to my aunt and her neighbor." [F3]

"I work with melon seller. He pays me 20-30 liras a week. I am going to return to work when the school ends." [M4]

"We were going to Altinpark. I did not make friends there, because it was very crowded. I spent time with my mother and father." [F7]

"I watch TV. I watch cartoons on Saudi channel MBCM and Cartoon Arabic Channel. I watch Cinderella." [F13]

During the interviews, the children gave following answers to the questions put to them at the end such as "What else do you do?"

"When I do not want to go to the course, my mother questions me asking, 'Are you going to be like Sibel Can*' by not going to the course?'" [F1]

"They question us asking, 'Are you going to be singer?'" [F19]

* Sibel Can is one of the popular woman singer in Turkey.

4. Results and Discussion

The aim of the present study is to evaluate leisure time activities of the Syrian children attending TECs. Under this objective, family characteristics of the children were first examined and then how they spend their leisure time during the week, at the weekend, and during winter and summer holidays was individually evaluated. When family characteristics are examined, mothers have low education levels, lesser than the fathers, and most of them do not know Turkish and do not work in a job. Most of the fathers have an intermediate knowledge of Turkish and some are employed as workers although they have higher education degrees. Most of the children have 4-6 siblings. Arabic is spoken in their homes. These data show that most of the children live their own culture in a low-education and low-income household with several children. Besides, Turkish is spoken in the house of only two children. It was found that the siblings were the only ones speaking Turkish among themselves. The parents do not prefer speaking Turkish even if they know it at an intermediate level.

Leisure time activities of the Syrian children attending TECs were examined under three different dimensions: Leisure time activities during the week, leisure time activities at the weekend, and leisure time activities during summer and winter holidays. Leisure time activities in each dimension were evaluated under two themes: indoor and outdoor activities. According to the data obtained, it is understood that Syrian children spend their leisure time during the week rather by reading Arabic books, watching Arabic TV channels, and playing games. They spend their leisure time at the weekend rather by reading Arabic books, watching Arabic TV channels and attending Arabic and Quran courses. They spend their leisure time during the winter and summer holidays rather by watching Arabic TV channels, attending Arabic and Quran courses. Considering their leisure time activities during the week, at the weekend, and during summer and winter holidays together, it was

found that they mostly spend their times by attending Quran course, reading Arabic books and watching Arabic TV channels. These children read Turkish books, watch Turkish TV channels and do homework at the least in their leisure times.

It can be said based on these results that Syrian families tend to live their own culture in Turkey where they have migrated. The families prefer to send their children to a school offering Syrian education and to Arabic and Quran courses in their leisure times instead of adapting to the culture of the host country. The results can be discussed with the concept of identity, frequently found in studies on migration. Identity is how the individual perceives himself or his knowledge about his difference from others in the community (Bhugra, 2004). Race, culture and ethnical identity build the social identity of the individual, and the ethnical root is the source of one's social identity. In social identity theory, self is regarded on the highest level (Mannix & Neale, 2005). According to the theory, individuals compare themselves across categories. They compare themselves in the religious, ethnic, gender and socioeconomic categories they create in their minds, and they find a place in one of these categories. These comparisons lead the individuals to both individual identity and social identity among these groups. The most prominent feature of social identity is that more attention is paid to racial ethnicity and gender (Licata & Klein, 2002). Social identity creates strong social interactions between the individuals within the same group, and leads to development of dependency among the members. In behavioral dimension, individuals who always identify themselves with the group show similar behavior to the thought of the group (Mannix & Neale, 2005). The fact that Syrian children predominantly live their own culture during week days, weekends and during winter and, summer holidays might be interpreted to indicate that the parents do not abandon their social identity. The families tend to protect and sustain their own social identity considering the statements of the children and also taking into account the visits to the relatives. The reason behind such tendency can be explained by similarity-attraction paradigm (Osbeck, Moghaddam & Perreault, 1997). The paradigm argues that people are affected by those similar to them. Accordingly, individuals do not like the individuals who are in the environments not similar to their own culture, and they have difficulty in establishing communication. The studies conducted in the scope of the race/ethnicity also show that people want to be together with the people sharing the same race or ethnical roots (Martins, Milliken, Wiesenfeld & Salgado, 2003). Socioeconomic status and attitudes can be examined within the scope of similarity-attraction paradigm (Mannix & Neale, 2005). Therefore, it can be said that Syrians tend to approach people with similar demographic characteristics and attitudes.

The studies on migrant children who have not adapted show the presence of cognitive problems (Bhugra & Becker, 2005). Besides, migrant children who have not adapted to the new country tend to commit crimes. Particularly the tendency of first generation migrant children is greater than that of the next generations. The underlying reason is that next generations are assimilated at younger ages (Chen & Zhong, 2013). The studies show that Asian migrant children are more difficult to assimilate in contrast to other migrant children (Greenman, 2011). Syrian children who do not adapt to their new country Turkey in their house life are likewise far from adapting to the country in TECs. The Turkish government welcomed the Syrians as a part of its open door policy, and is closely concerned about the education of Syrian children. However, it must be noted that good faith does not always bring about good outcomes. Public administrators have to make right analysis about setting policies for Syria in a holistic approach and the resulting outcomes as a result of implementation of such. Education is the most important factor in terms of adaptation of migrants to the new country. Yet, the way to implement education has to be decided considering the migrants and their characteristics. Leaving Syrian migrant children totally in their own culture under the notion of education might lead to unwanted results for both Turkey and Syrian migrants. For this reason, closing TECs is the main recommendation of the present paper. Having Syrian children receive education in public schools might expedite their adaptation. The friendship Syrian children would establish with Turkish children and the relations with teachers would help them to learn about their new county and its culture and to acquire behaviors compatible with this culture. Furthermore, extra activities except school hours of Syrian children would be able to make use of their leisure time in and out of the school more effectively. In addition to this, including Syrian parents in the adaptation education and providing social capabilities to them through social responsibility projects is another recommendation of this research.

The present study is limited to the views of the Syrian children attending TECs in Ankara. However, the findings obtained might provide ideas and constitute an example for the future studies. Yet, more and different and associated research is required with regard to adaptation of Syrian children. Various studies to be conducted in TECs in different provinces might provide guidance for the education decision-makers with respect to adaptation of Syrian children.

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